

Christ did not come to reveal a creed for our intellects, but to reveal Himself in mankind, to bind together in one the helpless, hopeless, despairing creature and the eternal, all holy, all loving Creator. Christ came to redeem the sons of men, to purchase, to ransom them by His Blood; but He came to bind, to unite together in one with God, by the impartation of the Divine nature and character of God to those men of good will who would receive Him. But if one in God, then in one another. "The Church is the extension of the Incarnation." That is, the Church is the Body of Christ in a very real sense, in the sense of its being composed of those into whom Christ has poured His own Divine manhood by Sacramental operation, not as in a figure, but verily and indeed. If we are in Christ, it is only because Christ is first in us. If in Christ, then our fellowship is with the Father, all alike, by spiritual nature, sons of God. But if sons, then brothers, high and low, rich and poor, ignorant and learned, black and white. But it is just here that we fail, that the Church fails, to enforce the Gospel of Peace. The Church clearly enough declares the doctrine of the Incarnation so far as God's union with man is concerned. That is the Gospel of Peace in the abstract. But is she honestly, sternly enough enforcing the co-ordinate truth, the concrete brotherhood of all Christians, regardless of eternal conditions of life?

If the royal blood of the Incarnate Son of the Most High God runs coursing through the veins and arteries of each son of God, what royal, or noble, or aristocratic blood of earth can raise one above another so that they cannot worship beneath the same roof, or kneel before the same Altar, side by side, to receive the children's bread, or walk together in the house of the Lord as friends. If there be any truth, any meaning, in the infinite love and condescension of God in taking upon Him flesh, in stooping from the eternal throne of Deity to dwell with and in man, how dares the Church to hide, or to suffer men to hide, her Gospel of Peace among men, in permitting pride, and arrogance, and worldliness to sit enthroned in her holy places to proclaim the inequality of her sons and daughters, before God, because of worldly rank, or circumstance, or race, because of the accident of birth, or fortune, or blood or education.

There is no Gospel of Peace among men that does not make peace and brotherhood among those who embrace and profess the Gospel of the Incarnation. Why do we lie to the Holy Ghost, in declaring our faith in the Fatherhood of God, while we refuse, brotherhood, and the tender, pitiful kindness which brotherhood demands towards one another? Why does the Christianity of wealth scornfully refuse to stand or bow before the Altar on exactly equal terms with the Christianity of poverty? Why must the Christianity of poverty envy and dislike the Christianity of wealth? Why must white Christianity say scornfully to black Christianity, "Stand thou there by thyself; I am superior to thee?"

Why disguise from ourselves the truth that even in this nineteenth century of the Incarnation, concrete Christianity is too often but a veneered heathenism, having the form of Godliness but denying the power thereof. Our churches are too often temples of ease and fashion, where, before the Christian Altar, graced with cross or crucifix, mammon and pride and selfishness, are worshipped under the names of Father and Son and Holy Ghost. The Gospel of Peace is not preached with power unless it can do away among those who embrace it with the passionate warfare that exists between class and class, between race and race, between nation and nation. This warfare is Antichrist; against it

"The Son of God goes forth to war:
Who follows in His train?"

—J. W. in St. Andrew's Cross.

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents].

To the Editor of the Church Guardian:

SIR,—Kindly permit me through your columns to thank some good friend (name and address unknown, though certain marks on papers possibly indicate Durham), who has mailed me several parcels of illustrated papers suitable for distribution in lumber camps.

If I were now as well off in similar French papers I should be well equipped for this winter's shanty work.

I have also to express gratitude to a little band of I.H.N. workers of Montreal, for two packets of Christmas letters, which have already been set to work spreading their influence. I was at a loss for something of that nature for Xmas day, when lo! Xmas eve mail brought those letters just in time; and after the Communion service on Christmas morning. I gave some out, adding that they had been sent by certain ones who wished to do something 'In His Name.' The mere serious mention of such a fact cannot be without influence, amidst that body of influences to which we refer, when professing our belief in the Communion of Saints.

A more sounding influence just come amongst us, is an excellent little 60 lb. bell from the firm of Meneely & Co., Troy, N.Y., who showed much courtesy and kindness in supplying us with the needed article at a lower cost than mere business terms would have allowed.

H. PLAISTED.

THE BIBLE AND THE CHURCH.

To the Editor of the Church Guardian:

SIR,—With peculiar pleasure I have read the able letter in your journal upon "The Making of the New Testament," from the pen of the Rev. Professor Roe. That gentleman deserves the hearty thanks of every lover and reverent student of God's Word. His article is a most timely one, and thoroughly exposes the shallow "learning" and specious sophistry of the writer who is so anxious to see the Bible relegated to "its proper place!" I wish the article could be spread broadcast over the land: a vast amount of good would, I believe, result.

It is a very easy thing to say that the Bible is built upon the Church. It is not quite so easy to prove, however. The fact is that the Divine Record is far older than it is generally held to be. The exhumed Tablets of Nineveh, brought to light by Messrs Layard and Smith, and now in the British Museum, can be proved to be some 4,000 years old, and thus were written soon after Noah's time. I have little doubt that God communicated to Adam and to the early "church" a certain Revelation, that this Revelation was, from time to time, added to; that these truths and historic events were written on Tablets, and, at the time of the Deluge, were taken by Noah into the Ark, and then preserved. There can be little doubt, I think, that Abraham took with him in his pilgrimage the records of his people, and that he and the patriarchs were in possession of documents and traditions of the same purport with those in the early chapters of Genesis. These documents were, in fact, the source from which all other Religions obtained their knowledge of Creation, the Deluge, etc. The corrupted cosmogonies of the Egyptians and Persians, the Assyrians, and those of the widely scattered Turanians of Northern Asia and America have all this common origin.

The original documents were ancient even in the time of Moses, and were, in all probability, incorporated by him in those remarkable Books,—the unity and symmetry of which we marvel at—the Pentateuch. God, we may well believe, supplemented these accounts of early events to Moses by a series of Visions, or

Panoramic Views of the Creation, seen by him when on the Mount alone with God ("Moses x in the Mount, and our fathers, received the lively Oracles to give unto us,"—Acts vii., 37-38). See also Heb. viii., 5.

The contention of such writers as the one so ably combatted and refuted by the Rev. H. Roe should never be advanced. It is akin to contending that light is greater and more useful than the sun, saying that too much honour has been placed to the sun's account, and that it must be put henceforth in "its proper place!" The two are inter-dependent. Neither can exist independent of the other. Similarly, He who is "the Sun of Righteousness" gives us that Book of which it is written, "Thy Word is a light to my paths." Thus we may say, with new meaning, "Thou hast prepared the light (the Bible) and the Sun" (the Church.) All writers who strive to show that the Church is greater than the Bible, and that the Bible is built upon the Church, dishonour the Church, and dishonour God. The attempt to exalt the Church above the Scripture is not an evidence of deep, but rather of shallow thinking and knowledge. It is grossly dishonouring to Him who quoted Holy Scripture repeatedly, who died with its words upon His lips, and who said, "They testify of Me." The more we love the Scripture the greater will be our love for the Church and for our dear Lord.

Faithfully,

W. J. TAYLOR.

Holy Trinity Rectory, Mitchell, Ont., Jan. 3.

MAGAZINES FOR JANUARY.

The Treasury for Pastor and People—commences the year with a prime number. Each article and illustration is first-class. The great object of the magazine—excellence in matter and helpfulness in preparation for Christian work—is never overlooked. 'Does the Christian Ministry meet the Educational Requirements of the Age?' This is the first of a series of articles on 'Living Issues' by College Presidents, which will appear in successive monthly numbers of this magazine. Dr. Murphy's expose of 'Jesuitism,' which is a counterpart of Dr. Gordon's famous article in the December number on 'The Character and Aim of the Society of Jesus,' deserves the earnest, careful attention of every reader. Other articles of special note are 'The Preacher's Power,' 'How to Have a Working Church,' 'Speak Well of Your Pastor,' 'Missions in the Sandwich Islands,' 'Hindrances to the Success of Missions,' 'Doing for others and walking with God.' Yearly, \$2.50; clergymen, \$2. Single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

The Atlantic Monthly—Mrs. Deland's Serial, Dr. Holme's 'Over the Teacups,' and the first instalment of Mr. Frank Gaylord Cook's promised series of papers on 'Forgotten Political Celebrities' make the *Atlantic* for January a number to be remembered. The scene of 'Sidney,' Mrs. Deland's novel, is laid in a manufacturing town, and introduces us to the hero and heroine,—in fact to the dramatic persons of the story. It is evident that a moral problem will be proposed to the reader before it is ended. Dr. Holmes writes about old age. The 'Forgotten Celebrity' of Mr. Cook's initial paper is John Dickinson, the author of 'Letters from a Farmer of Pennsylvania.'

The short story of the number is one of Miss Jewett's best New England dialect sketches, called 'The Quest of Mr. Teaby.' Agnes Repplier writes about 'English Love-Songs,' and gives a series of quotations to illustrate the subject. 'A Precursor of Milton,' a certain Avitus, Bishop of Vienne in the fifth century, forms also the subject of an interesting paper. Houghton, Mifflin & Co., Boston; \$4 per am,